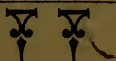


THE SPIRIT WORLD



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Where and What It Is.
The Abode of the Departed.



A Revealment.



BY J. C. F. GRUMBINE





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Published by
THE ORDER OF THE WHITE ROSE
Boston, Mass.

BF1261
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*M. C. W. Jan. 19-1913.
M. C. W. May 27 '12.*

FOREWORD

I had hoped that my new work on "Spiritualism—The Key to the Mysteries"—might have appeared first. As all things are wisely ordered, this evidently was not to be.

The urgent need of sending this simple little book out into the world on its mission of cheer was imperative. So although many notable works of inspiration have been published treating of life in the spirit world, yet every fresh revelation will be welcome. Millions pass away each year, while as many millions, bereaved, comfortless, inquiring, doubting souls, remain.

As a direct inspiration from the messengers on the spirit side of life concerning the world in which the departed live, and the life they live, this book is a message to those who mourn. Not all that there is of the spirit world can be known. It is oftenest revealed in terms of dissimilitude and of symbols. If certain facts of the life of our departed loved ones can be obtained as the mysterious and unknown laws and forces operative in such phenomenal work will permit, what more can be done? If such revelations transcend our ability to understand them, let us not scoff at what does not appeal to us.

Life is always more, not less, than what we think, and the spirit world, like a continent which only the psychic explorer is brave enough to seek to discover, will, in due time, be mapped out from the trackless wastes of space. God's spirit guides our efforts. His love is our companion.

In the language of Bulwer Lytton we can conclude: "We are born for a higher destiny than that of earth, there is a realm where the rainbow never fades, where the stars will be spread before us like islands that slumber on the ocean, and where the beings that pass before us like shadows will stay in our presence forever".

CONTENTS

CHAPTER I.

Death.....

CHAPTER II.

Life

CHAPTER III.

The Location and Geography of the Spirit World.....

CHAPTER IV.

Destiny.....

CHAPTER V.

Messages from the Spirit World.....

CHAPTER VI.

Conditions and Means of Spirit Communications.....

CHAPTER I.

Death.

“**I**N my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you.”—John 14.

Death is not oblivion, nor annihilation. This much is admitted by modern science.

Four of the greatest scientists of to-day, Professors William Crookes, Alfred Wallace, Sir Oliver Lodge and Camille Flammarion are avowed Spiritualists. They publicly declare that science has proven Spiritualism to be a fact. Immortality, or the survival of the personal identity after death, is a fact, which, more than any other will reshape and redefine the life and destiny of mankind. Few realize how solemnly important Spiritualism as a revelation is. It staggers the church. It signals a revolution which is slowly disintegrating existing religious and social institutions. Materialism as a creed is dead. Spiritualism reveals the universal law of life which takes the sting from death and snatches from the grave its victory.

That God is no respecter of persons is fully indicated by death, but that he is Love is shown by immortal life, death's antithesis. Divinity, as set forth in Universal Religion, has never eschewed nor undervalued one single fact, in which the immortality of the soul is proven. In truth, from the personal it sweeps on to the universal revelation.

Abnormal and supernormal phenomena of psychology point to the same open door through which the spirit of man passes to greater achievements.

The message of Divinity incarnate was, "I come that ye might have life, and have it more abundantly." The new message is "I come that ye might know it." And the Divinity in humanity, still with so many the unconscious, potential principle, even when they deny its existence and inspiration leads the soul from mortality to immortality!

Death is itself but the chemical change which causes the human spirit to free itself from the physical form, often tortured by pain, to dwell in a celestial (etheric) body and world, under a new spiritual condition of life. What really takes place at death is transformation and transmutation. The former does not mean glorification, but, what the word literally implies, a change merely of form and environment. Transmutation suggests and implies, not only evolution into a finer and purer state of life, but the passing of the gross particles of matter which made up the body for a finer form which the immortal soul needs. A spirit is not better spiritually, or worse, because of death, although physical suffering is forever at an end.

To some the spirit world is heaven, to others it is hell, because of the mind—that is—because of psychic (subjective) attractions and attachments not wholly outgrown or mastered. Human love shares with the Divine an exalted and exalting sphere in the soul's earthly and heavenly life. And so death reveals the open door to immortal life and eternal love.

Spiritualism teaches that the indestructibility of matter is but the foundation, on which rests, so far as this physical life and universe of ours are concerned, the eternality of spirits. What our present life is to its form and environment, that the spirit is to its celestial body and the world in which it lives. One is natural, and as Paul said first, and the other is supernatural, that is above, or rather within the natural and governing it. This is what Drummond implied in his state-

ment about natural law in the spiritual world, and spiritual law in the natural world. The spiritual is supernatural. It is more than the supernatural—it is the life of God. When men are God like they are living the spiritual life.

It is with the spirit and the spirit world that both life and death have most to do. As birth is the outer door to physical (natural) form, expression and existence, death is the inner door to the spirit word. We are spirits now and will always be spirits. Immortality is a fact, not because we have bodies or minds, but because we are spirits. Were this not so, Spiritualism would not have been possible. If there are demons they were once degraded, sinful, debauched human beings, and entering the spirit world at death, as spirits, have not yet been regenerated, or spiritualized. If there are angels, they were once pure, righteous, good, illumined souls on earth and now in heaven are angels of a higher rank, are still progressing and unfolding in their Divinity. The personal devil (the equal of God so called) does not exist, either in this or the next life, outside a human form. And heaven or hell are, it is found, objective or subjective states of the mind, resulting from spiritual or unspiritual lives.

These are but a few of the minor revelations of Spiritualism, which a spurious theology and opposing ecclesiastical propaganda, however powerful and wide spread, cannot destroy. The public conscience and spirit of investigation is awakened and alert, and ignorance the mother of false teaching, and credulity as well as superstition, the father of error, are doomed. Take Spiritualism from all ethnic religions and what is left would have no foundation on which to rest. Christianity brought the resurrection or immortality of the soul forward as next in importance to regeneration. In fact, Christianity as expounded by Paul, proved its claim to being a supernatural revelation by the actual resurrection of Jesus as proven by authentic eye-witnesses. And Paul laying much stress on the

fact that we are all heirs to immortality by the very essential nature of our being, for we are spirits, logically insisted that unless the soul be immortal, then Christ himself is not risen from the dead.

Death as a condition does not change the nature, nor quality of the soul. The relic of the personality and individuality essential for identification, remains the same. As one liquid of a peculiar tincture may be removed from one bottle and placed in another, so death does not meddle with the life or nature of the soul. The simile, though a crude one, hints at what happened at death. Bodies are the coverings of contents of superior and superlative value. Etherial bodies of a gross (dark) (opaque), or fine (light) (lucid) quality, are the coverings, or vehicles of excarnate spirits, through, and by which they function and live their lives. Death enables the inferior soul to be worse, if he so chooses, and the superior soul to be better, but none are denied the opportunity for progressive unfoldment. The same opportunity presents itself here on earth. In a way not easily explained, the advantage in the life to come is on side of the pure, just, noble loving, generous, and unselfish. For in the spirit world it is easier to be pure, just, noble, loving, generous, and unselfish after the terrific struggle with the world, flesh and their material temptations, attractions, and limitations. We are what we seem, and seem what we are, for in the spirit world, the aura which surrounds or envelopes a spirit, manifests, without any vehicle of concealment such as the gross physical body, exactly the psychic darkness or light in which the spirit lives. This, and not the soul's worldly wealth, power, knowledge or fame marks Cain from Abel, Adam from Christ, and the son of man from the son of God. Thus the state of the mind reflects and embodies in the forms of excarnate spirits what they were and are.

Death does not destroy memory, nor consciousness, one a

natural and the other a spiritual asset, but both relative to each other respond as the moon to the sun. Memory is a digest of that portion of the consciousness which is covered by experience, while consciousness is not only the oracle but the content of Divinity. Mind is not more, but less, than the consciousness, and is in fact a portion of the consciousness reduced to knowledge. The mind, or what ever passes into, or out of it, whatever is perceived by the ego in the self consciousness, is preserved in memory. The forms may perish, but the reflections endure, as the record of the soul's being, the sacred palimpsest, which is the book of life. This book is the soul's sealed judgment opened in eternity, by which we stand or fall. Justice demands that we pass sentence, however, severe or light, on our own deeds. Therefore, no vicarious representation can avail to save a man from himself. He is, if guilty of sin, his own accuser, his actions his own condemnation. Death does not alter the character of the soul.

Memory makes it possible for the excarnate spirit to recall its earthly life and experiences, and to keep in touch with earth's attractions and earth's inhabitants. Half its life was on earth, the dip of the semi-circle covered the objective world and life, the other half swings within the portals of the spirit world, that half of the circle covered by the subjective life. The one (the objective) was consciously active; the other unconsciously passive: the two make up the man's life, character and destiny. Memory unites the passive (subjective) when consciously active to the events of the active (objective), when it becomes (dead), unconsciously passive. This is why the fool says, "one world at a time", failing to realize that his world is but a hemisphere of the whole world, and to live in the world of the senses or the material, blind to or unconscious of the other, is to live like the swine on husks of corporality and corruption. Consciousness is never dual, but the mind is, and the ego, a creature of duality, lives in

time and space under its own auto suggestion, or hypnosis. But memory holds a record which the dead, so called, see with terror or pleasure, and this record death does not annihilate. If death did or could do this the unity and integrity of the soul's life would be destroyed. In memory the soul beholds as in a mirror its past life, and this life serves as the beginning or basis of a higher, deeper, purer, spiritual unfoldment. This is why that life is preserved, no deed lives to haunt and punish the soul, but to compel it toward perfection.

Memory serves a nobler, sublimer purpose in spirit communion and communication as that great event recorded in the life of Jesus when on the Mount of Transfiguration he stood before Moses and Elias proves and these prophets appeared in unmistakable form of the persons whose identities could not be questioned. Moses and Elias recalled from memory their earth appearances, and with the glory of their spiritual presence made the fact of their immortality and guardianship over Christ an impressive episode in the psychic life of John, Peter and James who witnessed these patriarchal spirits. In a minor, more universal but not less important way, all spirits extemporize from memory the facts needed to make us attest their identity when appearing to us after their decease on earth. If death stripped the soul of the memory of its earthly life much that now is demanded for positive proof of the immortality of the soul could not be given. As it is, no fact once familiar to the decarnated spirit, and to us, is denied it or us, if proper conditions can be had, to recall that test. Without memory, this could not be done.

What is left on earth and decays or is dissipated with the dissolution of the body is that function of the soul's life which causes pleasure and pain—the sense and nervous system, seat of emotional sensibility. The Spirit world and life have neither need nor use of it. The spirit employs a system far

superior to it, in the delicacy of its mechanism. And truly it is as the revelator taught in his vision, that here in heaven pain is no more and spirits need not light of sun, moon or stars, nor of candles, for the former (natural things) have passed away. To be released of the sense thralldom, the nerve racking suffering and agony through which we pass in our physical existence is a freedom devoutly to be wished, and the deliverance comes when our work is done. And surely the sleep of death, has no terror worse than the fear that mortal pain is to be extended into an eternal hell, a doctrine conceived by fallen angels and propagated by devils on earth—having no material, or spiritual existence outside of one's self. Pain is a nerve and a sense excitation, and it is unthinkable in spirit. There is no need of God continuing it, when nerves and senses are destroyed and the spirit has forever vacated the organism, in which pain or its opposite are produced.

When an incarnate spirit, for purposes of identity, reproduces former mental states or earthly experiences most painful and horrible to recall and delineate through a medium, it often does so through another organism, that of a sensitive or medium, and he or she is often entranced in order to effectively portray in realistic tragical accuracy the actual earthly condition of the spirit. This the spirit submits to, not to please itself, nor because it is now suffering, but because those on earth who are near and dear will at once recall the identity of the spirit by its agony, as Jesus made the disciples feel his wounds in a body extemporized after his death, to prove his resurrection or immortality in the actual self same person, his identity. If Jesus Christ did this, if he, the Son of God, only begotten and beloved of God, was permitted to do this, would God's love, mercy or justice deny the same blessed privilege or right providentially provided for in our human and divine nature and laws from doing the same? The fact is

that Jesus set the example which all loving, ministering and obedient spirits have followed since his time. Christian apologists and theologians in their zeal to make Christianity an inclusive and peculiar revelation, having no divine basis in our present existence or foundation in science, have wrenched it from the supernormal development of man's life, and made it appear a miracle, the result of God's interposition of natural and spiritual causality; whereas it is a fact, explicable by the unchanging law of the universe, which makes all men divine but only God-like when they unfold Godliness. And that which is supernormal, and lies at the core and heart of the miracles of all ages is Divinity manifested in men who dared to live as sons of God.

It is certainly true that spirits who have lived a sensuous and sensual life, one of materialism and selfishness, cannot hope to enjoy, nor do they realize the bliss of those who live pure, noble, righteous (spiritual) lives; and they suffer, but not physical pain. And here again the memory becomes the source of earthly reminiscences and comparative and contrasting conditions of the former earthly life and the life which the man ignored or rejected—the life of the saint. But in the spirit world, bitter, sad, regretful and remorseful as the consciousness of one's imperfect and sinful condition may be, the opportunity to unfold in the light and power and spirit of God is not denied any one, and the debased can rise to undreamed of heights, if he chooses or so wills. This is the burden of the revelations and messages of spirits who, in reaching their brethren on earth, implore them to live pure and holy lives, not only because it is best and happiest for them on earth, but because it qualifies them for the fullest realization and enjoyment of the life immortal or in the spirit world. And as heaven or hell are states of the mind, resulting from the lives we live, these lives of good or evil, prove to us after death in the sphere of eternal life, just how much or how little we loved

the light, how near or how far from God, we were. Spirituality and materiality of the life here and there make the only difference between men, whatever their social station, their fame, power or wealth on earth. If there is any other ethical or spiritual distinction made of the character of the life, Christian or pagan, neither the bibles nor recent revelations given to the world endorse it.

Death is the hidden dark way across the inner threshold of life. It is the natural withdrawal of the life of the spirit from the imperfect and outgrown body, an event similar to the withdrawal of the sap from the branches of the trees when autumn and winter strike down their leaves and fruit. Death is to the body or form, what life is to the spirit. And as Dickens truly wrote the "old, old fashion death, that came to us in our first garments and will last until each man has run his course and the great globe is rolled up like a scroll. But thank God all who see it for that older fashion yet of immortality. And angels of ministering spirits look not down upon us, with eyes quite estranged when the swift river bears us to the ocean."

CHAPTER II

Life.

"Like a tree beside the river
Of the life that runs from me
Do I lean me murmuring ever,
In my love's idolatry.
Lo, I reach out hands of blessing;
Lo, I stretch out hands of prayer;
And with passionate caressing,
Pour my life upon the air.
In my ears the siren river,
Sings and smiles up in my face
But forever, and forever,
Runs from my embrace."

—*Gerald Massey.*

So sung Gerald Massey, the English poet, of the life we live. What is this life which we possess and enjoy, and which so involves itself in our consciousness as to defy analysis? We hear of existence and of being, of the material and spiritual, of temporal and eternal life. Whence comes life which is so compounded with matter, so associated with its opposite death, and differentiated in modes and kinds of expression and manifestation as to exceed death only in being the greater mystery? What did the seer of Israel, Jesus, the Christ, mean when he said, "I came that ye might have life, and might have it more abundantly"? To what strange mysterious kind or form of life did he refer, and how was or is it related to the human, material, organic life we now live? These are questions rooted in the fundamental problems, with

which Spiritualism deals, problems which are greater than any problems of physics, chemistry, physiology and psychology.

If it be said that life is the substance and principle of the soul, and cannot be defined or explained by any of its by-products, as vitality, breath, locomotion, heat, electricity, force, strength, sense, consciousness, health, it will be conceded that it is still as great a mystery. If we add that life is not produced by any co-ordination or correlation of matter and force, although appearing and acting simultaneously with them, that it springs from within the very forms and forces which it uses and through which it manifests, a hint of what is implied by the words substance and principle may be had. Vitality is the substance of life, as life is the substance of the soul, and through the one as through the other, life and its forms originate, evolve and pass into existence. This is the new theory of science, not widely advocated but embraced by such distinguished scientists as Professor William Crookes, Alfred Wallace and Sir Oliver Lodge. In truth, it is the spiritual hypothesis put into simpler language. Without life, there could and would be no need of vitality, the source of generative forms. Indeed, life as a principle governs organisms, as life as a substance governs forms. That this life, as Gerald Massey hinted, is running away from us, is evidenced by birth and death; though it is true as Professor Alfred Wallace maintained in his work on "Darwinism", that as many are born as die. Still life is always actively changing and moving, it is never at rest, it is pouring out into time and back into eternity, with an exactitude of motion like the swinging of a pendulum. Death nor birth annihilate life, and this is the cardinal and universal revelation of Spiritualism.

Why is life called temporal and material or eternal and spiritual? If the soul is immortal there must be a form of life which the soul itself manifests and which is associated with matter or the material world and involved by destiny in

time and space. This form of life, having its seat in the seed or vitality, is the basis and cause of generation—in fact, of the phenomenal world as we know it through our finer senses. It is called temporal and material because it obtains only in time and matter. It does not persist or survive on the immortal or excarnate side of life. All that belongs to or is of matter, remains on earth, stops or halts at the grave or in the fire, its dissolution being the end of that form of the soul's life on earth. Nothing material, either in the gross or fine form, can pass through the inner gates of ether. The ether itself forever and absolutely prevents intermission or interpenetration of matter through itself. Matter is thus fated and conditioned. Even its most volatile gas, hydrogen, must cease to be hydrogen to enter the etherial realms. But the presistence of force and the indestructibility of matter obtain just the same, despite the limitations placed upon them by universal and unchanging law.

Growth of the forms of life is from within these forms, and at the center of life itself. Jesus hinted at this when he said "I have meat to eat that ye know not of." Mystically, science may never uncover the sublime machinery of the soul, by which this growth takes place, as the metamorphosis of a seed into the flower and fruit, or of the worm into the butterfly. But as the law of growth destines life to create and use matter by functions automatically set into operation by the soul itself, it is not at all strange that life should suggest a duality—a temporal and material existence, and an eternal and spiritual being. The simplicity and wisdom of the language will appear when one thinks how the soul goes out as well as in, looks out as well as in, in short, objectifies as well as subjectifies its life. And the reason for this duality of expression is that while the soul can live a material life in a spiritual world, or a spiritual life in a material world, it must live its life, a life which it chose and destined, in order to

profit by its experiences and know evil from good, the appearances from reality, the spirit adulterated, lost in and obscured or occulted by form (matter) and the spirit, pure, luminous, self existent, eternal. As this is the law of and nature of life, the soul finds this dual course inevitable, but not eternal, for the lower yields at last to the higher. Nor does its temporal choice, or material life, forever fix or decide its ultimate destiny. This false doctrine has long since been exploded, and no revelation in modern times has done more to destroy such nefarious doctrine than Spiritualism. Error cannot stand in its clear, transparent, light, and evil, born of the darkness, lives only in its shadow.

The soul passing through the material life is not only biological and physiological, it is also psychological, that is, it is evolutionary; as such, it is apt to be grossly selfish, and always phenomenal in action, and the servant of the law of the survival of the fittest, for this law governs it. The soul living the spiritual life is immaterial, is not biological, physiological or psychological, that is evolutionary, but it is divine, and its law is not that of self-preservation, but of non-resistance and love. The soul through the ego functioning on the material plane, or that of the senses, is likely to become obsessed or hypnotized by its own desires; and these desires attach and attract it to matter in the sense of art and nature. This obsession is so insidious and persistent that it is difficult to free or exercise the soul from it. Selfishness is a crude, destructive form of self love, and self love is obsession. The love of the world and the flesh is the love of evil and the devil, a word employed to symbolize the impersonation of evil in us. And as all evil comes through generation, so all good comes through regeneration. To be born anew, or from above, is to be born of water and fire—that is of spirit in the sphere of perfect harmony and equilibrium of life and action, symbolized by the double inter-lacing triangles, or

six pointed star. The spiritual life is not the life of generation or the life of passion which inspires generation, but the life inspired of divine love or unselfishness, or selflessness. In short, it is the Christ life, the life of the golden rule. The Christ life of divine love and unselfishness is more than moral. It is purity, truth, justice, mercy, righteousness, peace, all that is comprehended by the will of God. Thus the distinction between living a material, temporal, corporeal (one world at a time) life, and the spiritual or eternal life. There can be no confounding of the material life with the spiritual. If one be in the world, yet not of it he is living the spiritual life; but if one be in the world and of it, possessed by it, it is a material life. We cannot serve two masters, God and mammon!

Why has Spiritualism come into the world, if not to emphasize the fact, that we are now immortal spirits and that to appreciate and enjoy this hemisphere of the world and the next, we must live spiritual lives, lives which prove, either that we have faith or knowledge of the fundamental facts on which rests our present and future happiness. Material living, at its best of sensuous pleasures so soon to perish and as soon to destroy us by our sacrifice of our vitality for them, is hell, literally, fiery and mentally; while spiritual living, even in poverty, disease and suffering, is heaven. This is true so far as this world is concerned and it is no less true in the next.

Life as the antithesis of death ends physical poverty, disease and pain. It also ends physical wealth, health and pleasure.

What does it give at death to the materially or spiritually minded? To the one, the saint, a sphere of light, joy, and peace, to the other, the sinner, a sphere of darkness, sorrow and misery! But these spheres are inner, not outer are within the soul, not outside of it, are in the same world where both reside, not side by side, unless the saint seeks to

help the sinner out of his darkness, and they by law are fixed, but never permanent, for all souls progress,—fixed as each continues to love that which creates light or darkness, permanent in light as God only is light. “Ye are the light of the world”. “If the light that is in you be darkness; how great is that darkness”. The good live in the light, the evil in darkness. Darkness is limitation, light freedom. This is heaven and hell, as revealed by Spiritualism.

Life is ever ascending and unfolding its own flowers of paradise. All, even the most selfish, evil minded and black hearted, will realize and unfold Divinity. It is the will of God. Even the light and the darkness contain an infinite number of spheres less luminous than or not so dark as the purest or darkest. The soul sooner or later will seek the light, because in it alone rest and peace are found. Whatever may be the outer conditions and inner states of the soul, no condition or state is so dark or remorseful but in it is the germ of Divinity, out of which the spirit will emerge, purified and glorified. This is the message of the incarnate spirits who communicate with mortals. And one need but reflect upon the enormous and world wide significance of this revelation to mankind to realize how the foundations of the Catholic and Protestant Churches are being shaken as by an earthquake and their clergy are warned in time, before their ecclesiastical systems of theology, with their cathedrals and churches gradually slip away into oblivion. Even now deep rumblings are heard in the land. For error is doomed, whether cloaked under the names of a pretensions religion, or advocated in the name of the Church of Rome.

Life is more than meat, shelter or raiment. All these things may seem, and are necessary and important to a mortal but each one is warned not to allow himself to become hindered in his spiritual growth or obsessed by them, so that he lays up no treasures in the spheres which are immortal. For what

a man possesses here he is, and this is not a paradox. "As a man thinketh so he is." Whatever a man loves that his life, thought, possessions show and prove. And since material wealth cannot, in any form, slip into the next world, although the spirit of the man who is a miser, or a glutton can and will, the soul, thus enslaved and debauched, more naked in fact than the baby born into this world, will awaken there to a darkness in which our starless, moonless, lightless night is but a faint comparison. And this utter and outer darkness, now conceived in no sense of fear, terror or pain, will terrify and curse the soul, more than its wealth did ever please or satisfy. This, too, is the message of the spirit world to the man of affairs, the large or small minded business man, to whom business and the accumulation of money, is his only ambition or object in life. One word will describe his soul life on the spirit side, it is desolation. Charity, or the giving of large sums of money at death, like death bed repentances, are good only as they are prompted by or inspired of a pure, unselfish heart, and avail no one when selfishly done! What a soul is spiritually is of moment here and there, so let no one be deceived, or deceive himself by indulgences.

And here the word culture which is often used to define a superficial life, an ethical form which is a veneer, is only consequential as it is both intellectual and spiritual. Intellectuality is not spirituality, and good taste and social refinement, excellent in themselves often pass as popular substitutes for spirituality. They should never be mistaken for spirituality. Nor is a moral life as good as a spiritual life, but it is better, if that comparative word can be thus used, than a sensual or material life. A moral life is a passive acquiescence to social rules which are good civic form and custom, but are often as honored, if not more honored, in the breach than in the observance. Morality is an intellectual utilitarianism, but spirituality is born of spirit and inspires one to live a pure,

noble, just, honest, life, not because it pays or because virtue is its own reward, true as both are, but because it is the divine law. Morality is but half a truth, and, if founded only on custom or if it has no deeper foundation than the moral sentiment, is not apt to inspire one with its authority as a guide to conduct, or with its Divinity.

Spiritualism teaches that the inner, spiritual life is everything, and not our consent to social customs or intellectual systems of culture, which under the name of an old or new humanism are at most, as is evidenced in civilization, but a refined selfishness and animalism.

Nor is Spiritualism peculiar or unique in this religious teaching. It is the kernel or essence of all ethnic religions, whose parables, allegories, ritual and teachings embody and reveal this one, central truth or principle of action.

So in dealing with temporal and material life one must never forget that life is divine and because divine, it rests with each one to keep it pure. To the extent or degree that life is overshadowed and debauched by sensualism or intellectualism, by selfish, personal aggrandizement and pleasures, and the light obscured and occulted by the love of material things for themselves alone, can one determine his sphere in the spirit world. Faith, credulity, belief, prayers alone count for nothing. What one loves and lives and is, is everything.

Death does not destroy life. It takes the form or masque from the soul, that we may see and realize its life more fully. What if the darkness in us be so dark that life is less radiant there than it is here, because of the use we made of it? Who will be to blame? No one will blame another but himself. To live our own lives may be necessary and inevitable, but of greatest, eternal importance is it to live the spiritual or divine life, as it alone is eternal. It is the life of blessedness and peace.

CHAPTER III.

The Location and Geography of the Spirit World.

"Without the spiritual, observe,
The natural's impossible, no form,
No motion; without sensuous, spiritual,
Is inappreciable, no beauty or power;
And in this two fold sphere, the two fold man,
(For still the artist is intensely a man)
Holds firmly by the natural to reach
The spiritual beyond it, fixes still
The type with mortal vision to pierce through
With eyes immortal to the ante-type
Some call the ideal, better called the real;
And certainly to be called so presently
When things shall have their names.

* * * * *

Every natural flower which grows on earth
Implies a flower upon the spiritual side,
Substantial, archetypal, all aglow
With blooming causes, not so far away,
But we whose spirit sense is somewhat cleared
May catch at something of the bloom and breath,
Too vaguely apprehended, though, indeed,
Still apprehended, consciously or not,
And still transferred to picture, music, verse,
For thrilling audient and beholding souls."

—*Elizabeth Barrett Browning.*

¶ So far as the revelations of Christianity are concerned
nothing definite is known of the hereafter or the abode of

excarnate spirits, called the spirit world. It is true that Jesus told his disciples and the multitude of his followers that in his Father's house are many mansions, but few indeed, even of the most liberal and adventuresome theologians dared to teach that these mansions were, or are literally homes of the soul, very similar to the homes mortals occupy on earth, but not, of course, buildings made by hands, or of material substance as brick, wood, iron or stone, but homes just the same and more substantial than those of earth. Paul hinted at this when he said we have a building of God, a house not made with hands eternal in the heavens.

Speculation as to the location of the heavens, or the spirit world, has recognized universally the regions around and above the earth, that is, the space circumventing the earth from its surface outward within a distance of five miles as the lower region of the spirit world, or the underworld of the spirit, (not hell), called sheol in the Bible, and astral or kama loca in Theosophy. Beyond this distance covered by the earth's attenuated atmosphere is the second or middle heaven, (not purgatory); and beyond this, the first heaven, (called third heaven by Paul) called devachan, or the abode of the angels. These zones cannot be measured by exact mileage.

The substance out of which both the bodies, buildings, garments, the flora and fauna of the spirit world is composed is the ether, mother substance, the very soul of matter as matter is understood on earth. And it can readily be perceived by the more intuitive and illumined souls of earth, that since ether interpenetrates matter, is the mother or soul of it, and conceals itself and all that belongs to it from the physical sense of touch, sight, smell, taste and hearing, yet is closer to matter (because within), than our spirits are to our bodies, God has not made intercommunication between the world of ether and matter prohibitory or impossible. Our ignorance,

fear and prejudice alone are responsible for the little the inhabitants of the earth know of the spirit world.

That the word mansion does not alone refer to the astrological houses of twelve mansions may be inferred from the broad teaching of Chapter 14 of Saint John, from which the passage was taken. And yet, there is no question but that all minor mansions swing within the influence of the power of the planets as they whirl on their orbits through the twelve constellations or celestial houses, affecting each one according to his geometrical relationship to them and his life as operated under them. As it is above, so it is below, is true of the soul in all of its expressions and manifestations, but not always in the same form or degree, that is, quality or influence and similarity of result. However, the three divisions of the heavens out among the stars, yet touching the earth on its circumference and remaining as the psychic counterpart of it, under the same law, are closer to the earth than most persons are taught to believe. And not only does modern Spiritualism teach this but advanced astronomers as Camille Flammarion and Professor Larkin of Lowe Observatory are fast recognizing such doctrine as most likely and natural.

The nature of the ether is not known by science. It is the element of elements and contains within itself the power to unite and disperse its units and integrity. When this is comprehended much more will be said of, and done with, the ether than is said of, or done with electricity, one of its by-products. Matter is the body of the ether, and when forms are dissolved, that is, perish, that which holds them in solution as seeds of other and later seasonable manifestations and growths, is the ether. This Spiritualism will yet prove, when the time arrives! There is a time and place for everything under the sun.

Geographically the spirit world, with its three zones, swings daily around with the earth on its axis and annually with the

sun on its orbit. And these zones of the spirit world are no more affected by this diurnal and yearly motion than is the earth itself. The third heaven of Paul, the first in our order, is not influenced by the earth's orbit. These zones are not separated from each other by parallels, but they unite as gases which chemically fuse with each other, and yet each one is distinct.

For lucidity, it can be said that the first zone, nearest the surface of the earth, is the abode of earth bound spirits, spirits whose ideals in life, if they had any at all, were very low and whose spiritual development was exceedingly limited. They embody the dynamics of evil, and because within the gross, earthly attractions, they seek to obsess mortals. These spirits are recruited from all classes, and dwell in the darkest planes and are themselves without any radiating light. They are not lost souls; such nowhere exist or if they do, they are the supernormally insane, laboring under the hypnosis of criminal teaching, from the terrible effects of which the more enlightened and luminous spirits, who minister to them, are daily seeking to lift them. These places are cold, barren, bleak, unsympathetic, corresponding to their actions on earth, and while justice so decrees causes and effects to follow each other, and the bad and the good do not escape this law, this is their punishment, or rather the correspondent of their own actions on earth. The higher, purer, brighter, spirits see their deplorable plight and by their glory and love seek to elevate and reform them, appealing consciously to the divine spark still burning within them, and inspiring remorse or repentance which precedes a longing for the better life above.

It is a missionary work, most beneficent and divine, which the spirits of the second and third zone engage in, when not otherwise employed.*

* For exact testimony on this subject consult the work "Margherite Hunter", found in the National Library, at Washington, D. C.

The second zone is occupied by familiar spirits, those dear ones who are summoned to vacate their places in the homes and who, whatever their age, find rest from labor, freedom from pain, violence, poverty, decrepitude, disease and insanity, and a release from deformed bodies, in which the struggle for existence made their lives a long sad requiem.

They are called familiar spirits because they still have interests in their home, they still love their children, wives, husbands, parents, relatives and friends, from whom they were summarially called, and are occupied in some earth attractions and find a special work to do, in inspiring, guiding and comforting their nearest and dearest friends, although, as is often the case, so few of those left behind even give them a second thought, having been taught in the church that they are asleep in their graves, or are forever silenced. It is sad, ever tragical, from the spirit side of life, to see a mother hover over her children, often orphaned and left in the almost helpless care of some public institution, where little love or sympathy is bestowed upon them, although their bodies are fed, clothed and housed and yet meet with no response from these little ones to her caresses and appeals; or to see a wife or husband linger for months, keeping the daily and nightly vigil by the side of the earth companion, while he, unconscious of the spirit presence, never so much as offering a kiss or a caress to the spirit, so soon forgotten, the spirit recalling the protestations of their love on earth when both were united, and which rang through heaven "death cannot dampen or end my devotion." Alas, such implicit love of two separated companions is rare, and is usually experienced only once or thrice in a generation. Or, think of an earth mother who, in an effort to save her son from a drunkard's grave finally dies of exposure after following him about the cold, icy streets of a city, pleading with him to return to her, to his sick but abandoned wife and starving children; after death as a spirit still ministering

to him, seeking to evoke the angel in him and to have him mend his ways, to renounce himself and be a loving husband, a kind, provident father! And yet year after year to hear ascending to her sphere his curses offered for her blessing and at last to watch him starve his children, murder his wife and die a criminal on the gallows. Are these facts ever solemnly considered by the mass of mankind, who go about their business, never seriously troubling themselves about that mother, wife and children, who as son, husband and father outraged God's law and paid the penalty with his life? Spirit will not down and will love to the end, until the mother, son, wife and children are again united as a happy family by a love, wisdom and power, which baffles man's knowledge to comprehend.

The familiar spirits are the dear, precious links in life's endless chain of human love and devotion, and they, (not time) heal all our wounds, made by death. What would our earth be without the company of these blessed evangels of glad tidings, who as on the Easter morning long ago, brought word to Mary Magdalene that Christ is risen and that they, his people and disciples should not look for, or seek, him among the dead. They are near enough to the earth and its life, interests, loves and attractions, to know how to minister to the bereaved, and if the bereaved only knew of their presence, even though they cannot sense them, this would inspire in them that passive, receptive attitude toward them, which would furnish them in most cases, with positive assurances of their identical presence, some receiving messages by inspiration or direct writing, flowers, raps, or even hearing their voices and seeing their shining faces and luminous forms. For this is an experience, to be sure, not common, but usual with those who are loving, sympathetic, sensitive enough to act upon such knowledge.

Since the preaching of the Rev. Dr. Raupert to the noviti-

ates, clergy, bishops and archbishops of the Roman Catholic church by special consent of His Holiness, the present Pope, that Spiritualism is a fact which none but the ignorant can deny, that the church must no longer ridicule it but admit its miracles, that these psychical but abnormal phenomena have always been known to exist within the church, the ordinary scoffer and doubter will now sit up and take notice. And while this eminent divine who speaks authoritatively for the church admits the facts, yet in a sense disclaims that they are the works of the devil, (a doctrine long since exploded and only used by the priest to forestall knowledge and keep the ignorant still superstitious), he does hold that they are the operations of lost souls. The doctrine of lost souls as a theory of Spiritualism is new and novel, and the only argument against it is the beneficence of the facts themselves. If the so called lost souls can produce such extraordinary and in most cases beautiful works, for ninety-nine percent of the phenomena of Spiritualism are good and helpful, why cannot the elect or saved do the same? And if the lost souls are letting us hear from them and their messages are pure, loving and honest and come to all who seek as from their own loved ones, does the Rev. Dr. Raupert mean to infer that these loved ones are lost souls, in plain hard words, the damned, and are these messages lies? What does he know more than other and equally learned men as Sir William Crookes F. R. S., Professors Alfred Wallace, Sir Oliver Lodge, Dr. Hyslop, Professors Lombroso and Flammarion, all spiritualists who declare Spiritualism to be a revelation and the phenomena to be efforts of the spirit world, of your father, mother, brother, sister, child, relative and friend, to reach you and to tell you they still live and love you and that death does not destroy them or commit them to a literal hell or heaven, as the church, so enthusiastically, erroneously pitilessly, cruelly taught? The worst enemy the Catholic Church has is Spiritu-

alism, as the worst enemy the the Protestant church has is Christian Science, and as "truth" crushed to earth will rise again, Spiritualism is here to stay, until men led by reason and convinced by facts will accept only the truth! That communicating spirits are not all evil, for who is perfect here on earth even up to the moment of death, (less than one tenth of one per cent are living pure, honest lives), nor all good, is a sure evidence that they are human; and that the burden of their communications is to help us live purer, better, less selfish lives. in further evidence that they are our familiar spirit friends!*

The third zone distant from the earth, but interpenetrating the other two, is the celestial, and is the abode of the angels of the earth. This is the third heaven which Paul saw when he was clairvoyant or entranced. It is made up of luminous ether so pure, that the eye hath not seen, nor ear heard of the unspeakable glory of those who dwell in it. These intelligences dictate the conditions for the advancement of those who live in the lower spheres and have their administering spirits who are guides, guardians and messengers to their evangels on earth.

The space occupied by this zone is that which geographically lies outside the earth's attraction toward the sun, held to the earth by a tender cosmic influence but still influencing the earth spiritually and not materially. As there are familiar spirits who, having out-grown all earthly experiences, and are serene and peaceful in their spheres of love and life, shine with a bright, white light like unto the angels, so there are angels who reach down to those beneath them and become helpers to those who seek for the fuller life and clearer light of God. And these

* Recently the Pope held a seance with Joan of Arc, an excommunicated member of the Roman Catholic Church once declared a lost soul, whom the church burned at the stake because she refused to recant her Spiritualism and she is now accepted as worthy of saintly beatification. Such is the consistency of the church.

spirits who shine like the sun, but their ineffable glory is from within and is the result of their unfolded and unfolding Divinity, which is indeed the flower of Heaven, the white rose of eternal love, live in devachan, a word used by Theosophists to define the celestial abode of angelic intelligences. Seldom do earth's children come in direct touch or communication with them. They reach the earth through happy, harmonious intermedia.

These three zones in the spirit world hold all who have ever lived and who ever live on the earth. And when the soul dies, that is, vacates the form it used to vibrate or express its life on an inner, psychic plane, it, according to its spiritual, and not material development, enters one of these three zones.

The soul on earth is closer and nearer to matter and the earth than it ever will or can be in subsequent incarnations. If there is, broadly speaking, five hundred or more years between family and ethnic incarnations, for we go to the other as we come to this world in companies or troops of souls, the family reunions will be a sweet, loving feature of the home making as well as coming. And each one, in the spirit world, will have the opportunity to satisfy its love, however human and however cruelly short that love was on earth, in a union and companionship beyond the grave where love is all there is to living and where life fulfills itself in a blessed apotheosis of marriage, spiritual and celestial, rather than sensuous, terrestrial in both conception and realization.

Since these zones synchronize with the life of man on earth, and follow planetary law, they necessarily involve themselves in the time and place of the activities of those millions now scattered all over the surface of the earth. Thus by the law of affinity, also called attraction, these zones are the life and idealization of the work and life of humanity, and down into human life as threads from celestial shuttles, unseen to mortals, drop tender, magnetic inspirations and vibrations called

vortices of love, into the warp and woof of human souls which sustain and perpetuate the life of mankind. These lines of force or attraction can be seen only by those who are advanced in their psychic and spiritual unfoldment. Under these influences mankind seems to be at a bal-masque. Man appears to be an automaton or puppet, moving about in a definite, intelligent manner, inexplicable and of doubtful consequence to him, yet fulfilling a law of life which the wisest on earth do not yet clearly comprehend. Cities, towns, villages, migration, emigration and travel, social, religious and educational movements, party and sectarian struggles, civilization itself, with its extremes of wealth and poverty, health and disease, knowledge and ignorance, power and weakness, virtue and crime, all spring into existence, take their place in the natural order, fulfill their purpose and pass under cover of death, to be followed by similar phenomena in the great world struggle! In the spirit world these mysteries are cleared up. The unknowable is made known. The trump card is at last dealt! The joker and not the ace, the fact or truth ridiculed and ignored, the stone which the builder rejected and not the finely polished marble or the delicate lacey coral, will be the capstone to complete our knowledge! Why is this? It is the law! And it is the law of life and love that he who humbly hitherself will be exalted, as the last will be made first in divine rank. Power, fame, honor, wealth on earth, unless spiritual, means weakness, ignominy, disgrace, want on the spirit side! It matters not where we live or reside, in whatever geographical part of the globe, by our life here and now, we determine the zone we enter at death. Let us not be deceived by passion or procrastination. Light and love are expressed only by the pure mind and heart. Wisdom is the end, love the crown of life eternal!

CHAPTER IV.

Destiny.

"There is a special providence in the fall of a sparrow. If it be now, 'tis not to come; if it be not to come, it will be now, if it be not now, yet it will come: the readiness is all."

—*Shakespeare.*

The Cross.

I

"I made the cross myself whose weight
Was later laid on me;
This thought is torture as I toil
Up life's steep calvary.

II

To think my own hands drove the nails!
I sang a merry song,
And chose the heaviest word I had,
To build it firm and strong.

III

If I had guessed—if I had dreamed
Its weight was meant for me,
I should have made a lighter cross,
To bear up calvary."

—*Annie B. Aldrich.*

"We are no more than a moving row
Of magic shadow shapes that come and go
Round with the sun-illumined lantern held
Day and night by the master of the show:
There was a door to which I found no key;

There was a veil past which I could not see;
Some little talk awhile of Me and Thee
There seemed—and then no more of Thee and Me.”

The very word destiny startles one, because it is the most painful, mysterious, dissatisfying word in all literature. How little we know of it. How little most persons think is to be known of it. It suggests fate, an unavoidable, inexorable, absolute decree, seemingly forced upon us, from which no one seems able to escape. It compels one along a path, in which one does not always care to go and in which one does not always find his agreeable work or happiness. It is bound up in almost impenetrable mystery.

Fate implies as the word signifies by derivation what has been said or spoken—which must be done. Destiny is supposed to be fate carried to its logical conclusion—the extreme end of action—the end of all action,—of the end itself.

Who, or what absolute power is it that speaks so unquestionably, and unanswerably, that all must obey and do whatever is decreed? Is it Divinity or the stars which fix our fate, which orders our destiny, or is it the fortuitous combination of circumstances? Is it ordained from the beginning, from the foundation of the world, to use scriptural language? Or is it our subliminal, higher selves which direct us? When Shakespeare wrote, “There is a destiny that shapes our ends, rough hew them as we may”, what did he mean? Is there a power outside of, or within our own wills that controls us, or are our lives rather the result of karma, of causes and effects not understood, in which the sovereignty of God and our own freedom seem often to clash, but in which the wisdom and omnipotence of God make prevision and provision for our own every action and our lives, so that we can do as we choose, yet be finally glad to say, “Thy will not mine be done”, when the God in

man becomes the man in God,—the only operating will wise enough to be omnipotent?

The ancient canonical, theological tradition which the wise men taught under the name of astrology, or theosophy, or God wisdom, declared that the planets influenced and ordered our lives by synchronizing their movements and their powers with the soul's life or actions on the earth, so that man was free only to the extent that he lived true to whatever his birth indicated in planetary aspects, called his horoscope; in other words, the life ordained or preordained by karma and election made in a previous world, or life of causes. This karma and choice which conditioned a man's present destiny extended not only into the spirit world but to a pre-existence on earth, to other lives lived before under other or different conditions, environments, personalities and names. Strange as this may seem, ancient astrology, or theology, was as exact a science as mathematics and indicated in a horoscope the destiny of a nation, or a single soul. The modern clap trap which passes current under the name and is in vogue in every large city, and is consulted on business and speculation, is a perversion and relic of the ancient teaching, and, in most cases, cannot be relied upon. The point made here is that the old magi knew that astrology was esoteric, their theology or religion, and so they never mixed it up with business or money making, or separated it from the most sacred uses! The popular condemnation of the astrologers and the odium and disgrace, in which the modern science is held today, grows out of the secularization and prostitution of this once sacred science. To consult the stars about horse racing, the stock market, marriage and divorce and the thousand affairs of life, which conscience and reason, enforced by one's experience alone should be the guide, is to force the astrologer into error and his science into disrepute. And when the astrologer tells his client that the stars can indicate certain sinister conditions, or

obstacles which, if an expert of the science of astrology be consulted in time, can be overcome and removed, is to state a falsehood, which has proven so again and again.

Destiny admits of no tampering. It indicates no possible escape from the course which whether we chose it or not is inevitable. And while there is always in every life the presumption that we may do a certain thing, and yet when the time comes for action we do the opposite, it is not because astrology showed the way to such initiative or inspiration of behavior, but because it could not of necessity be otherwise. It was to be.

And here the subject of destiny can be grouped under three heads, in the form of three positive affirmations which will be fully explained.

1. Whatever is to be will be. 2. Whatever is, is right. 3. Whatever is, is best.

These aphorisms are not easy to accept or comprehend, but if one begins by accepting natural or spiritual law as governing the universe and all life in it, and we accept the verdict of science that this law admits of no change, suspensions or divine interpositions, then the logical conclusion is forced upon us, that omniscience and omnipotence must be universally and always present in the operations of that law, and, therefore, error and evil, as popularly understood must be given a new, revised and more intelligent definition. On this premise rests the question of the sovereignty of God in the execution of eternal, universal right, and the free will of man, in the execution of individual, personal rights, and on this same premise is established the question of human destiny.

Fate, therefore, may be acknowledged to be the operation of natural and spiritual causality, in which we as mortals or immortals live, while destiny is our conscious living of the life which fate reveals. Fate is the plan, destiny in our working out of that plan.

If law rules everything in the universe, from a corpuscle of electricity to the galaxy, it is clear that whatever is to be will be; for it is the same as saying that what now is is the result of law, the unfoldment, manifestation or expression of a potential life or plan involved in effects and causes, which were once operative because primary, while the secondary or resultant causes and effects are now active. It shows that God, or the supreme, omniscient intelligence never guessed at or speculated on anything, the future or the might have been. Omniscience knows the beginning, middle and end of life. There are no "ifs" about Divinity. We may not now know or we may be ignorant; we may wish to revise our lives and plans: or seriously to live over a past which now is irretrievably and irrevocably dead, because of a foolish, wasteful, sinful, criminal career. This is impossible with God. His will is absolute, his law perfect, his omniscience infallible. So that evolution of nature and human life and the slow dawn of the consciousness of our Divinity and eternality, are all the workings of law, whether past, present or future, whether conceived in a single or natural life, or whether made to cover murder, theft, adultery or blasphemy or to reveal the blissful serene state of the pure in heart, the saint and the angels.

And here the second, positive affirmation must be considered, "whatever is is right", a thought made popular by Pope in his essay on man. Hear what Pope has to say:—*

Cease then, nor order imperfection name.
 Our proper bliss depends on what we blame.
 Know thy own point: This kind, this due degree,
 Of blindness, weakness, Heav'n bestows on thee.
 Submit—In this, or any other sphere,
 Secure to be as blest as thou canst fear:
 Safe in the hand of one disposing Power,

* Read "Essay on Man" by Pope, for the full Argument.

Or in the natal, or the mortal hour.
All nature is but Art, unknown to thee;
All chance, Direction, which thou canst not see;
All discord, Harmony not understood,
All partial evil universal Good:
And spite of pride, in erring reasons spite,
One truth is clear,
Whatever is, is Right."

No attempt will here be made to reconcile the seemingly irreconcilable, nor to enter each one's personal life and explain why certain experiences, which seemed undeserved and unjust, should have been possible. A little more wisdom and less egotism, a little more love and less bitterness, a little more of human sympathy and less of selfishness, a little deeper knowledge of the spirit and spiritualization of life itself, will show one why we suffered or had such a deplorable lot, why that terrible experience crossed our path and we of all others were singled out of millions to bear the cross up calvary. This and more will be made clear in time, or eternity,—for we must reckon with the life after death and before birth, in order to know the reason for destiny.

It can be said, however, that we are called upon to pass through no experience which do not belong to us, and which we have not invited. Strange and not always complimentary to our pride, or view point, or station in life, the obstacles which we encounter, the ordeals through which we pass, the bitter, terrorizing and agonizing steps we take in our dark pathway, the moments of dread and suspense between debauchery and a worse fate,—suicide, or murder,—come not because ordered by the Divine will, but because we literally chose them. We chose the kind of life, which entailed upon us these experiences. True, had we known better in the light of what happened, the penalty and disgrace inflicted,

perhaps the course never would have been taken. We did not perhaps could not fully know! The course was taken, it seemed inevitable; the results followed. We are not damned nor eternally lost because of our fate, but we are asked and inspired to be wise next time. In fact, the very experiences which we endured made us wise, that is, willing to do better and live purer lives. And to the question, "Do you mean to say that such conduct was right", eternally right? No! Pope did not, we do not mean that. But relatively right, yes, because the only alternative left, when we refuse to follow conscience or listen to reason, and in our own insanity become criminally guilty and irresponsible. All crime is insanity, all criminals insane, and whatever may be the ruling of society and the state in the name of the majesty of the law,—an eye for an eye and a tooth for a tooth,—the insane or irresponsible are not guilty before God, although they are found guilty before man. The error, the sin, the guilt, the remorse for the deed, remain. This can be atoned for or washed away, not by the sacrificial blood of a savior, but by repentance, forgiveness, enlightenment, self conviction and renunciation and living of the spiritual life. This is not an easy thing to do, but it must be done; the conversion or reform must be spiritual and radical, before freedom from the offence and peace before God are obtained. It is true that such an act of violence may never again be committed. It served to end man's pleasure in sin or sensuous pleasure. He gradually brought upon himself the state of mind, in which murder was inevitable. Any criminologist, or psychologist, by an examination of his mind at the time when such occult thoughts were seething in his brain could have seen how he was drifting. Spirits foresaw the end. He would not listen to advice, nor take counsel from his superiors. He became defiant; He lost his balance. The end or climax came like a flash of lightning from a seemingly clear sky, although the dark clouds had been gathering thick and fast,

Death by electrocution or hanging ended his inglorious life. Why is not divine law suspended to save him? Ask why the natural law is not suspended to save a ship load of souls from going down to sea in a gale, a theatre filled from pit to dome with thousands of innocent victims from being destroyed by fire, an earthquake from decimating helpless humanity or other natural cataclysms of flood, pestilence, famine, from bringing ruin upon homes, property and human lives? The moral is evident, although the reason is not always clear. Is it cruel and unreasonable to think that souls who pass into the spirit world go by the death which is best, the one which pleased them and harmonized with the life they lived? This is bitterly true! None of us are forced into any conscious action which is not normally and supernormally a phase of our destiny, an act which by the very fact that we do it, holds us, and indicates to us that we chose it and are responsible for it.

Blame and praise for actions belongs to a popular code of morals which attaches an egotistic importance or value to one act and not to another, or weighs or measures actions by the false standard of comparative and superlative ethics,—good, better, and best,—whereas there is as Shakespeare wrote, “Nothing good or bad, but thinking makes it so.” We have all played cards. How amusing and what a source of satisfaction, often accompanied by loud and boisterous laughter, when we win the game. And yet, playing cards is a game in which personal egotism and ignorance of law boast of and rejoice over a victory which fate alone ordered. There is no superior intelligence in playing a game of cards. The one who wins was ordained to win. Somehow it happened as it did, when he and the other players were the least conscious of the result. But had the players been clairvoyant, the result would have been known before they played. Indeed, the seer who could enter the lives of the players when they did not know each other, when they were children, could have told

them of this episode in their life, how one day they would meet at a certain place and at a special time and play a game of cards. A certain one whose name could have been spoken, would win. But this sort of thing seems a long way from the public mind, and quite impossible and foolish to even imagine. However, Spiritualism proves that "whatever is, is right."

Do not be so silly or insane as to remark that if this were so anyone would, or might commit crime and apologize for it by saying, "it is right". If he committed crime it was right, for he did it, and he became responsible for the causes which led up to it, but it is not eternally right and neither he nor any other would go so far as to claim that. Nor because one commits a crime is it at all probable that another would be justified in doing so. Suggestion, obsession and the law of attraction show that many commit the same kind of an act within a short interval of time, but each one is found to be guilty of the train of thoughts which led to the lives which made such similar and almost synchronous crimes inevitable. It is not claimed that those who commit crime deliberately choose to do so, for if the criminal class is without exception insane, choice of such an act at the time and under the circumstances would be quite impossible, and therefore, there could be no responsibility. And when fate decides their destiny, and the choice of expression of the life or the career as it is usually spoken of is determined, whether in the spirit world before the present incarnation, or by a series of events and causes which made the choice possible, it is not always true if ever, that each one can see exactly each link in the chain of his life, each event or experience before it occurs: for such prescience is known only by the very advanced spirits. But this can be said, he chooses the course, by attractions, and impulsions which appeal to him, although the bitter and painful part, the tragedy in the very core of his destiny is not unfolded or revealed to him,. The saying "where ignorance is

bliss, it is folly to be wise," applies to the ignorant, passionate and inexperienced, who will not see, even though the facts are declared and the career, shown in dark, vivid tracings on the bright astral screen of life. Experience cannot be extemporized, and this is the sad part of destiny, that one will not or cannot see and understand what another sees or understands and plunges into an existence, in which the very condition of innocence and ignorance prevent him from prevising much of the future or acting upon any other ground than that of impulse, instinct or sensation. And should a prophet foretell such an one's future, even if the prophesy proved true, the individual could only admit the mystery of the prophesy, without explaining how or why he knew, and the one who lived the life, could not and did not know; or the deeper mystery of the ordination in which his destiny was involved without his seeming knowledge or consent. The life in the spiritual spheres, and even the willingness to learn now from those intelligences on both sides of life who know, will clear up the occult and the mysterious in these, our strange imperfect human lives.

All this is food for thought and is not spread upon these pages as so many meaningless words. No attempt is made to solve all human problems nor explain every act of the soul. A little reflection, meditation and inspiration will throw much light on the problems of each one's life and destiny, and if he does not conclude, after a careful examination of his life, that whatever is is right, then law, and his relation to it, have not, as yet, opened his eyes!

"Whatever is, is best," is the optimism of the facts, the theological answer to the riddles of life, the sublime, hopeful, certain, inevitable reason for the plan which reveals itself at last in our destiny. As death is swallowed up in victory, so error and evil will pass away. This is not a dream! It is being done now, although society presents the usual antithesis.

It was never more corrupt and pure, the mind more chaotic and illuminated, the heart more selfish and generous, a paradoxical condition of the life of mankind, which marks the passing of the old and the dawn of the new aeon!

In the midst of the mire where the swine of man's nature wallows, is the germ of Divinity, which is unfolding, despite its environment, and as it unfolds it eats up the mire and destroys the swine and transmutes it all into a form like unto the lily in purity and beauty. For God, as the poet wrote, moves in a mysterious way his wonders to perform. Why evil is thus mixed with good, and, with matter forms the only shadow or adulteration of spirit, and as such is alchemystically changed into its pure counterpart, the good, is as profound a mystery as any one might care to solve. And he who passes such matters lightly over is one who needs to have brought home with yet more powerful emphasis the saying, "the mills of the gods grind slowly, but they grind exceedingly fine."

Let no one flatter himself that he can go through life and escape the clutch of sorrow or pain, or the grip of some great trial or misfortune. The man who can do so has not yet been born. Yet, despite the very worst fate, the most deplorable destiny, let optimism prevail and let it inspire one. For if it be true, that whatever is to be will be, and whatever is, is right, it is as true that whatever is, is best.

Death is not an evil nor a calamity, but a blessing. Poverty, disease, crime, insanity, great national and natural disasters and calamities, enter our lives and the lives of our loved ones, not in vain, nor for any other but for a good purpose, which is best in the end. If poverty is supposed to be a curse and wealth a blessing, let those who know the least of the divine significance of poverty and wealth in the involvement of character, to say nothing of the higher or lower psychic unfoldments, attractions and qualifications of the spirit under them test them by exchanging places with the rich and poor, and

so learn their own sophistries and dispel their prejudices about the dis-equalities of life and God's seeming injustice. If the poor and rich are degraded and debauched by poverty or wealth they are having their experiences, are living their life but are losing in the battle of life; but if as many who are born poor or rich or achieve wealth by honest labor or lose it by misfortune, still remain God's noble men and women, still place conscience above sense pleasures, purity above lust or corruption in any form, still keep within the trailing clouds of glory of a spiritual vision, they are not only, as a matter of fact, happiest now, but at death ascend at once to the third zone, peopled with angelic intelligences. And who that looks on all sides of the problem would deny that such as are capable of so great a spiritual life, in the midst of such self denial and want on the one hand, and of such wealth and luxury on the other, and who sanctify their senses and mind by living as the Christ for the good of others, have missed much of real worth, so far as the world's measure of pleasure is concerned?

We neither condemn nor pass judgment upon any life. Each experience is necessary, if not sacredly personal, or it could and would not be. It comes with a solemn lesson. Fortunate indeed, happy is the man who heeds and learns the lesson, for in the light of reflection on the spirit side of life, no experience is useless, no career in vain, no destiny not the best.

Brighter grows the soul when darkness yields to light. Justification is not always had on earth. The swing of the pendulum does not complete the arc. The matter of one incarnation or expression is not sufficient to square the circle of life. The mirror is often broken before the perfect image is reflected, and yet, nothing is lost.

Passion dies to give birth to love divine. Appetites decay and perish to yield to aspiration, love of truth and ideal living. Desire, the dynamic cause of demonism and demonology, gives place to spiritual meditation and ecstasies. The physical

man, so fruitful of error and evil, melts away, gradually to be sure, and sometimes only when a fierce fire is brought to bear upon him, but the eternal essence and the divine image in him survive to learn that the corruptible takes on incorruption and the mortal immortality. And destiny which determines our lot by our fate makes that lot the foundation of the only experiences which could inform and unfold us, which in themselves prove the freedom of the human will and the sovereignty of God. If man loses his will to the sovereignty of God, it means that man submits to a will within himself, greater than his own will. And this means that the best in the man always wins, if it takes hell itself to squeeze the devil out of man, figuratively speaking, to have only God, the good, the divine in him, remain.

"Great souls must burn in sorrow's furnace heat 'ere fully fitted life's great work to meet."

Such is our teaching on fate and destiny in the light of immortality.

CHAPTER V.

Messages from the Spirit World.

"For it left its light on the hill and seas
That rim a thousand memories."

—*W. C. Gannett.*

Every great scientist who conscientiously investigates Spiritualism comes to the conclusion, that psychical phenomena the abnormal and supernormal facts of life are true, which means that messages are received from the spirits of the so-called dead who inhabit a place called the spirit world, and that it is indeed true as Harriet Beecher Stowe wrote,

"It lies around us like a cloud,
The world we do not see;
Yet the sweet closing of an eye,
May bring us there to be.
Its gentle breezes fan our cheek
Amid our worldly cares;
Its gentle voices whisper love
And mingle with our prayers".

The average person has been deterred from investigating psychic phenomena through fear, predudice, or selfishness, preferring ignorance on this most vital and important subject to positive convictions, born of a knowledge of the facts, and willing to go down to the grave, beastly as such action is, "with all his imperfections on his head", to use the language of Shakespeare, rather than be assured of a vision awaiting him in the tomb or a light awakening him from the sleep of death and blazing his pathway into another world. For such when they die there may be no vision, or light, since they

preferred to deny and ignor the existence and need of the spirit world.

Dogmatic views of immortality and the insulated philosophy of the life man now lives, are the slow accretions of centuries of the misconceptions of society and the false teachings of the church. The result is a denial of Spiritualism which repeats the greatest miracle of all miracles of Christianity, the bodily resurrection of man as Jesus Christ demonstrated his resurrection to Magdalene, also to his disciples and certain others of his followers. That the resurrection of a physical form, not the actual body which is interred or cremated, but one like it, is possible, is indeed a matter of fact, is no longer disputed or disbelieved by men of science, or the enlightened. And it is strange that any thoughtful, spiritually minded person could doubt the fact, since he as a spirit now animates, controls and uses a physical body. As a spirit he is now immaterial though his body is material, and yet there is no difference between his spirit in this body and his spirit in a finer, etherial body which he occupies after death. This is the point at issue. The phenomena and revelations of Spiritualism explain the Christian resurrection.

It will be necessary to add that all external, objective or physical phenomena occur abnormally through mediumship.*

Mediumship is an organic, psychic function, possessed by a few, (less than one in 50,000) by which excarnate spirits can use the will, mind and body of a medium and afford tangible, palpable proof of their own power, identity and being. The word abnormal is used, because when we employ our own minds and bodies by the power of our own wills, that is psychologically normal, but when an intelligence or spirit, not our own, apparently outside of our

*This is true, so far as our experiments, observations and knowledge of phenomenal Spiritualism extend.

sphere of concrete existence, obsesses us, displacing our temporal possession of our faculties, senses and body, to act in our own stead and for the sake of demonstrating its survival after the change called death, by tests which can easily be recognized, because belonging to the plane and sphere of physical existence, that is psychologically abnormal. It is the deviation of the normal law or rule. It is not unnatural, in the sense, that it is the result of disease or insanity as the medical profession, the pathologist, and neurologist teach. They once erroneously treated mediums as insane and mediumship as insanity. In some cities, mediums are still regarded as insane and their phenomena a violation of the statutes. It has only been very recently that a man is not judged by the courts as non compos mentis because he is a Spiritualist.

These abnormal phenomena prove that the normal occur because we are spirits, and as spirits clothed with matter, we use matter and function on the objective, material plane, as the abnormal phenomena prove that incarnate spirits, with the permission of the medium and by virtue of mediumship, through a form of control and trance can do the same thing.

This is the whole story of Spiritualism—the rest of its science, philosophy and religion follow as a matter of course.

The supernormal is not the normal or abnormal, but it is that power, or those powers of the soul raised to a supernormal vibration. Their noumena or actions prove the free, supersentient nature of the soul,—its ability now to transcend the limitations and power of the senses and prove its Divinity. And this supernormal evidence of the Divinity of man, positive as it is, strengthens the negative, abnormal proofs.

What more need of proof of the immortality of the soul? If it can be shown as psychical research has shown, and as Spiritualism itself has taught from the beginning that we are now eternal, so far as the age of the spirit is concerned, mortal—because born into existence, with mortal, objective minds

and bodies, but immortal after death, with immortal, subjective minds and bodies, then, when it is said, "I see, hear or feel supernormally", it means that I can see hear, or feel psychically and spiritually, and so function on the inner, subjective or supernormal plane or sphere of nature; and by raising the quality of my vibrations I commune consciously with the denizens of the spirit world. This is not an easy matter to do, but it can be done, messages sent to this world through mediumship, whether by inspiration (telepathically) or by materialization, in one form or another, are as truly of spirits, if genuine, as messages transmitted supernormally.

The supernormal messages are superior and to be preferred to the abnormal when the finest and best conditions can be had, if for no stronger reason than that they are direct and pure, and are less mixed with psychic and bodily conditions and elements in their transmissions. The supernormal evidence comes closer to spirit and the spiritual. The abnormal evidences are gross, composite and material. Still let us thank God for the abnormal in the absence of the supernormal; and for the supernormal in the absence of the abnormal. But the more excellent way is always preferred because safer, surer, more convincing, because spiritual, rather than spiritistic.

With this explanation of what the abnormal and supernormal in the new psychology and in Spiritualism mean, we can proceed with the messages from the spirit world.

These messages are transcripts from human souls who once lived on earth, among people who were their relatives, neighbors and friends and who still possess the common element of human love and interest, as though they were still on earth. That all these messages, in fact, only a very few of them, are extraordinary and superlatively literary, scientific and philosophical documents prove their general, common human origin, as Sir Oliver Lodge and equally astute

scientists admit. The purposes of immortality, and intercommunication of souls between the two worlds, is not the exhibition of learning but the manifestation of humbleness before God, not the revelations of mysteries too big for the mind of earth's children to grasp, but that life and love are eternal. This can best be advanced, not by the immortal soul pretending to know more than a mortal, (when he does not), not by advancing any knowledge, unless the identity and immortality are proven by it or unless it has a message to give by divine appointment, but rather by the ordinary tests which usually prove personal identity. That these tests are both satisfactory and sufficient is evidenced by the numbers who have been made Spiritualists by them. Just such tests as prove the survival of the identity after death are needed and given — not such as are desired. The reason for this is obvious. These tests are often some facts in the earthly life of the spirit, of which neither the medium nor the investigator knew anything, but which prove on investigation not only to be true, but exactly the kind of proof best suited to eliminate from the mind all idea of collusion and fraud and to force conviction. The illiterate and idiotic character of much material received from the spirit side of life, is due largely to ignorance, the mental and spiritual attitude of both medium and investigators toward the spirits. A medium may hope for the inspirations and messages of angels but unless he unfolds a life consistent with such hopes his mediumship alone may prove valueless, or a curse. He may aspire to receive wisdom from the wisest teachers in the celestial spheres, but unless his aspirations are sincere, earnest and pure, and his mind like that of a child, passive and receptive, his mediumship alone cannot bring the result. Ignorant mediums do often startle the world with their transcendent knowledge and revelations, but such are found to be unworthy, pure instruments, and not debased tools of obsessing,

earth bound spirits. Among such ignorance is a word which might consistently become a synonym of innocence, guilelessness, modesty, trust and child-like simplicity and royalty of mind. And these qualities are heavenly, and a blessing among those who cannot boast of a worldly knowledge or college education. And who can say which is to be preferred, after all is said, done, or known, nescience or knowledge, as the words are properly conceived? When men awaken to the fact that their silly, foolish, insane, false, and hypocritical lives force upon and through sensitives, called mediums and psychics, certain sinister conditions and malicious influences which act as deterrents and, which always force back upon the world, by the law of reflection, exactly what they offer to the spirit, it will then have the key to much of the silly stuff which purports to emanate from the spirit world, but which is the froth and suds of their own unclean and miserable lives. This may seem a very hard and severe conclusion to arrive at, but it is true. And, if this were all of the truth, it would be deplorable enough, but there are earth bound spirits who can cross swords with their neighbors on earth, and win against all odds when it comes to the exploitation of the seven deadly sins. Each by the power of the law of attraction, prove that the river not only cannot rise but never rises higher than its source. Let no one dare to investigate Spiritualism who will not do so, with a simple, pure mind and heart. If he does, the democracy of Spiritualism will show him where he belongs.

Often it happens that the controls of a medium, through the selfish depraved mind and heart of the medium, force upon innocent persons, material messages, which are not only untrue, obscene and fraudulent, because their own pure forces have no power temporarily at least, to attract their own who are in higher sphere. In such a case one or two seances will prove that while the phenomena may be genuine, the names and messages are frauds, and the one thing to do in such an

event, is to withdraw from such influences by ending all sittings with such tools of the spirit world. Such mediums are not to be trusted. The servant is here found to be not above the master, but is on the same plane and is in the same sphere and such being the case the mortal or spiritual character of the medium creates both the obscene or the false message. A word of advice to such investigators. These mediums are necromancers who, if they were not mediums might be worse, that is, sorcerers or black magicians. Paul said, "Try the spirits". True, but first try the mediums, and if by their fruit, or words, evil results, shun them. Hold fast to the good.

The best and most reliable messages are those which treat of the spirit world, the spiritual life, of development, of guidance and inter-communication and which bring love and comfort to those who mourn. Other messages which treat of secular or material things are less likely to be trust-worthy. Not that direct knowledge on the destiny or business of this life cannot be accurately given by the spirits, but as they are not so closely in touch with secular and material matters as they are with the spiritual, they prefer the higher to the lower forms of knowledge. And if they are more in touch with them than with the spiritual, their knowledge may not be any more extended or prescient than when on earth, for death does not afford any spirit clairvoyant realization or illumination. Illumination or realization is the result of psychic and spiritual development.

Nor are spirits always able or willing when able, to foretell the future. The power of control and of manifestation is not always perfectly known or applied. Still prophesy is possible and guidance on business is not impossible, however unwise it may be. Some declare that it interferes with the normal order of things. This is not true, spirits who prophesy or advise on destiny are not necessarily meddling with human affairs when such advice is given in good faith. It is as necessary to

be led by higher powers, though man may not always be conscious of the leading, as it is for a client to receive legal advice from a lawyer, a patient to receive medical advice from a physician or a child wise direction from a parent. It is all involved in the human scheme and order of life. So long as we follow our best guidance and such advice does not go contrary to the dictations of conscience or reason, it is sound and helpful.

Messages from the spirit world should be grouped into two classes, direct (supernormal), and indirect (abnormal). The indirect messages are the more popular and convincing, because Spiritualists and investigators think that their own minds and those of the mediums have the least to do with them. This, however, is not true. They seem extraneous, but in reality are sent through (from within the mind), the organic forces and the organisms of both, the psychics and sitters. However, they are none the less reliable and satisfactory. We shall give a few of them for the comfort and enlightenment of the bereaved who still long for the touch of a vanished hand and the sound of a voice that is still. And the first ones which we shall give are those sent to J. C. F. Grumbine, while still a Unitarian clergyman, at Geneseo, Illinois. These messages are genuine and were written, the first two on tablet paper, with lead pencil and in total darkness, under absolutely test conditions. The psychic was Elizabeth Bangs of Chicago.

First message (by psychography) ever received by Mr. Grumbine:

"Dear Brother:—

I am glad for this meeting, for I live and am with you each day. You are inspired in your work, and the more you invoke the spirit friends, the greater evidence you will have and the nearer they will come into your life.

Mother is with me, she cannot write, but sends you her blessings.
Sister Laura.

Laura I never knew on earth. She passed away when a child in Cincinnati, Ohio. Mother had a liberal education and could write, but she did not write that evening, no doubt, giving Laura her force. There were about ten at this seance. Other phenomena which all witnessed were spirits playing on a guitar, voices, luminous faces and hands, raps, touches, writings. This seance was held Jan. 18, 1893, in the home of Mrs. A. McFarlane, now deceased, of Geneseo, Illinois.

Later Laura wrote at another seance:

"Dear Brother Jessy:—

These few lines written to you this evening through the agency of the Spirit guides will prove to you that we are always near you and interested in your spiritual progress as well as your happiness while in the earth form. Many visions of the heavenly glory you may expect to see near at hand. Mother and I join in love to you to-night.

Your sister ever the same,

Laura.

Jessy is a misspelling of my name that I used when a child, later on correcting it to Jesse.

At the first seance a Rev. friend, who did not disclose his name or identity wrote:—

"In days gone by when we pressed a question too closely, we were taught that there is a mystery in godliness which no human mind should strive to fathom. So our eyes were blinded and reason was set at naught. But the great law of evolution has carried us onward and upward, until we find within us the Divine Principle of God, and a close correspondence of our soul with the great Oversoul. We find also that little things confound the mighty, and that this little pencil, moved by spirit power will prove to you the everlasting progress of the soul, which all may attain, and a knowledge of which all may obtain by communication."

"A Rev. Friend".

Second Message From "A Rev. Friend," written in the dark on a typewriter, under test conditions, the spirit operator working the keys faster in point of speed and accuracy than the most expert. This phase of mediumship was fully investigated by W. T. Stead, Editor of "The Review of Reviews" (in 1904).

"My Dear Friend and Rev. Brother:—

This evening I am granted the privilege of soul communion with you through the expression of this, your earth instrument. And in spirit life, I, too, must employ a like instrument, which, you in earth life, have not the clearness of vision or comprehension to understand. Yet through the two avenues we meet, as it were, face to face, and exchange thought for thought.

In earth life my eyes were blinded to the truth. I would not see the light, and now I feel more fully the necessity and desire to impart light and comfort to mortals who are trodding the same pathway. As I view the ignorance and superstition of mortals, I wonder; and feel an overwhelming spirit of enthusiasm to awaken them to the realization of that which through experience I know to be true.

The language I must employ to give expression to you of my soul thought and experience, is inadequate far to that which is real,—or that which you are able to comprehend, but like unto your language to the infant, I will give you that which I in part realized.

As the ebb tide of life grew less, so the spirit quickened, until I felt a perfect newness of life, so surging with exquisite joy, that every attribute of spirit came to me, that which mortals call a part of God. So calm and so beautiful in their perfection were all things which met my gaze, and so loving, tender and gentle, were the friends who approached me, that I recognized at once, that surely this was a part of heaven,—more truly beautiful than had ever come to my thought. And

so as I awakened to all the light around me and was given the first lessons of my new condition, I then realized the truth of the after life—and knew that I had done wrong in condemning without knowledge. Now I find pleasure in learning the spiritual lesson of the great spiritual universe, yet find equal pleasure in returning and imparting knowledge and light of mortals of earth—all of whom must meet with the change through the same atmosphere and condition. All must be their own judge and so qualify themselves by the condition and circumstances of their earthly life.

My friend, I have found great pleasure in giving you these few lines in expression of my soul thought this evening, and I shall be pleased to come to you again even more demonstrably as you seek the avenues which permit me to give you expression. I am your Rev. friend and brother,

J. H. Harter.

Rev. J. H. Harter was once a Universalist Clergyman. I also belonged to that denomination, having graduated from the Theological School of the St. Lawrence University, Canton, N. Y., and was first settled at Syracuse, N. Y. I was called upon to officiate at the funeral of Brother Harter, many years before this message was received. At the time of his transition he had no denominational affiliations, was interested in Spiritualism, and called himself the pastor of "The Church of the Divine Fragments".

Message from Mother :-

"My dear Boy—Many years have passed since I last spoke to you in a voice which you could hear, but let me assure you that the intervening time has not been spent far apart from your life. For as life is eternal, so also is a mother's love everlasting. I have taken cognizance of all the changes of your life, and often in your more thoughtful moments I have tried to reach you, and help you to ponder the question you are now clamoring to answer.

Now, my dear boy, the darkened clouds of your existence begin to pass away. The true light of the after life dawns upon you. You begin to feel the mastering of thought and knowledge. And this same thought you may attribute to divine inspiration, for so it is. You have been led to this thought and to the investigation of this subject by the higher intelligences of the eternal spheres; and so will you be led, day by day, and hour by hour, until your own spirit will so broaden as to enable you to impart the knowledge to the many hungering, suffering souls of earth. In this, my boy, you will find an earth mission appointed you from highest principles.

Loving Mother.

Messages from Elizabeth Barrett Browning, to J. C. F. Grumbine, his guardian spirit. Written on slate under test conditions by spirit psychography.

"My Beloved Friend and Charge :-

Again it is my happy privilege to add another beautiful stone to the mansion of light which is being reared within your spiritual atmosphere; for I would have you know that each step towards that complete unfoldment for which your spirit hungers, is also a constructive influence increasing your spiritual environment. When your spirit's perception is quickened to a conscious knowledge of what is passing in your presence you will perceive that there is reared a beautiful home, with adornments in accord with your highest aspirations. You are now beautifying it day by day by the efforts you are making to reach that highest aim and end of human life, "soul unfoldment." Be not daunted in seeking this state or goal of human effort, even though mountainous obstacles rise in your pathway. For you know that one of old has said quite truly, by thy faith, so shall it be with thee. It shall be my pleasing office to steady thy wavering footsteps, O friend of earth, when trials beset you, and the way becomes hard and troublesome. Therefore, keep thine eyes ever toward the

light, and learn to lean by faith on me, for I shall be your staff and guide, to direct you onward in the toilsome path of truth to complete soul unfoldment. I will make the way light, and lift the weariness from thy heart, if thou doest but heed me well and keep thy faith bright and strong. For I am the friend chosen to be thy spirit's guide unto the end and I am ambitious to serve thee well. Then be ever earnest, true and brave in this, the battle of life. Fear not the truth, 'twill be an ax to cleave a path before thee, if you do but grasp it firmly and strike error to the earth. Remember always that one stands beside thee on whom thou mayest ever lean.

Thy Friend and Guardian Spirit—

Elizabeth Barrett Browning.

It will be well to add for the benefit of the reader that "E. B. B.," is the spiritual founder of "The Order of the White Rose", whose literature and "The System of Philosophy concerning Divinity" constitute the inspired teachings of the Order, which the student applies for the unfoldment and realization of all psychical and supernormal powers and his Divinity, without the aid of the trance or obsessions. By a series of evidences Mr. Grumbine has proven to his own satisfaction that this, and other communications received from Elizabeth Barrett Browning are genuine and from her.* These proofs, Mr. Grumbine is ready and willing to show and discuss with any fair minded investigator. At a private seance in 1893 she wrote in red pencil:-

"Spirit voices in the air,
Spirit forms above thy head,
Gifts unfolding bright and fair
Whereso'er thy feet may tread."

And again she wrote through a noted psychic, Mrs. Mary

*See special book on "Evidences of Spirit Identities," by Mr. Grumbine.

Longley, who did not know that "E. B. B.," was my guardian and guiding spirit this exquisite poem,

"Dear one of earth, to thee I gladly sing,
Of home, and heaven, and all things pure and sweet;
From shining hills of glory oft I bring
A crown of roses rare to lay before thy feet.
Though thorns of sorrow pierce thy tender heart,
When thou dost seek for light upon thy way,
Still shalt thou, dear, in patience bear thy part,
While climbing heavenward toward the brighter day.

II

Roses and lilies, tender bud and bloom,
Thy guardian angels bear to give thee peace.
And stars of glory shineth through all gloom,
To guide thee on where troublings ever cease.
The roses of celestial beauty have no thorn,
The heavenly glory hath no darkening night—
Thy mounting spirit, through with anguish torn
Shall scale in triumph truth's divinest height.

III

Remember, Dear, the master bore his cross
And wore the crown of thorns with patience mild.
His saintly spirit counted life no loss,
But in its anguish still with gladness smiled;
And thus, through sorrow, pain and human woe,
Through persecution's path, he gained the goal
Of victory and peace o'er all below,
And won life's triumph of a matchless soul."

At another seance a beautiful white rose was materialized, wet with dew, and fell suddenly on the music box, startling the medium. This message written by "E. B. B.," on a slate was being received at the time:

"Dear One:—

Accept of the rose I have brought you today. It is emblematic of my love for you as well as your spiritual development. Its more perfect blossoming you will understand from time to time in the way of your development.

Lovingly,

E. B. B.

Another message from Mrs. Browning:

My dear One:—

Just a few lines of consolation I will give you and then with you proceed on the journey of life. Do not forget, for a moment that I am ever with you in all things, and that, if that which you desire is withheld, it is for a wise purpose. I assure you in all truth, that these things and more I will bring you in their time, consistent with your own spiritual advancement. Daily and hourly, I will bring you a perfect haven of peace, until all around is a complete oneness with the great over-soul.

Lovingly always,

E. B. B.

Hundreds of other and elevating messages were received from her spirit but space forbids their publication here. The human and divine element is strong in these messages and for this reason they are given to the reader as a revelation of human and divine love. As life is eternal, so is love. And as we all need love, so God has made it possible for immortal souls who no longer visibly walk with us to bestow upon us while we are still on earth, the light and benediction of a heavenly love. It is the best they have, the best they can give. Such love our spirit friends bring us.

This final message from "E. B. B." will show that she is still on the side of truth, though a resident of Casa Guida in the spirit world. Written on a slate by psychography.

"Dear One:—

Truth is a light in itself—it is the light of the world, since error leads only to confusion and darkness. The light of truth cannot be forever suppressed. It has an inherent power within itself which will in time overcome all obstacles and shine forth in its native purity. This is why the truth is the only solid foundation. Science seeks only the truth—hence its great authority. When religion and politics seek only the truth they will become the light of the world. What a change."

July 4th, 1908, at 10:30 P. M., Mr. Grumbine lost his wife, after twenty two years of happy companionship. She passed away suddenly and unexpectedly although not well for over eight years. She seemed only a girl. Her large blue eyes opened a moment before her spirit fled, (although she had been unconscious for over an hour), illumined with the glory of the new life and world on which she was entering, and then they closed forever on this earth. During her last years on earth the knowledge of immortality increased her patience, courage and unselfishness. Hardly had she left us when she immediately sought to afford assurance of her immortality and her presence. She appeared often to me and indicated how free from pain and weakness she now is. Late in July at the Hotel Cumberland, New York City, she dictated this comforting message. Dictated through and received by me.

"Dear Girls:—

I am sorry not to have been able to be with you and papa in New York City and at Bridgeport on the Sound. But it was not to be. And now as I look back over the short time I have been called from you my only regret is that I had to leave so suddenly. I felt that I could not stay even though I wished to do so for your sakes.

And though I feel at times a deep sorrow when I see how you all miss me, I draw very near to you in love and spirit, and I try to make you feel my nearness and presence. O what a

beautiful, sunshiny world this is that I now live in. And to think that I am well, free of pain and am happy. I shall bring you only love, devotion and peace. George is here (her brother passed away in January the same year, aged 28, at our home) by my side and sends the girls his love and kisses, and gives each one a bouquet of violets (the only flowers he cared for) for remembrance. I shall always be with you. Each day I will send you my love and thought."

Again, but later, after a residence of some five months in the spirit world, she wrote,—

"I am with you so closely that at times, it seems, that I am still with you in a body. But I do not wish to be in a physical body now, nor to recall the anguish of heart you felt and still feel,—or my own sufferings. I feel that you will go on in the way that will be best and wisest, and, as I should have done had I lived. * * *. I want you to feel that I am with you in all things, and if at times you are sad, it is because I too feel lonely, but we shall soon realize perfect communion and companionship of spirit when these sad feelings will not be so strong, but when love will bring us grateful relief from all these sorrows."

Again, but still later, she wrote;

"Rest assured that I am not unhappy because I am not with you in a body, for knowing as I do since entering the spirit world, how so many do not care and so many do not know that we live and can enter into the life and work of those near and dear to us on earth, I am grateful for the sense of realization you and all of us feel in the presence of death, and how while we are missed and separated from each other, we still understand that we are very close and love each other still."

Again she writes:

"We are all in one world just as on earth although the spheres like cities, towns, and villages in the earth, unite or separate spirits by wide differences of occupations, life and love. This

is the radical difference conveyed by the word plane, while the word sphere refers mostly to the life and character of the spirit."

Her further description of the spirit world will help us to realize what it is by what Gerald Massey calls the law of dissimilitude. Spirits do not have wings and they do not walk, unless they choose. They glide through space. "I can glide over you," she wrote, "and be near you, without feeling tired at all." "Unfoldment here" she adds, "is as it is there, only of a finer, superior order. I live, as it were, in an atmosphere of ideality, and in a home of such fairy structure and etherial composition, compared with the houses on earth, that one can only think of the gossamer of a spider's web to describe the essence or substance of it. Still it is as real and solid to us as your earth houses are to you. So far as I am able to explain my new condition, and the spheres and planes of life, they must be likened to a globe, on which there are an infinite number, all more radiantly clear and luminous than the other, and our own mind, thoughts and deeds form the means of attaining or using them in regular, progressive order. Efforts to describe the homes, temples, gardens, in fact whatever go to make up the substances and employments of spirits and their bodies will fail, in a sense, because there are no words by which superior qualities of substances can be explained by inferior qualities. And in order to know what a spirit means one must spiritualize the word, form, or symbol, used to convey the idea." Then to cap the climax of all wisdom she concludes:- "but love is divine and eternal, and my love for you and the girls and my interest in the home each day and each moment of each day, is stronger than ever."

These are but a few of the countless messages which have been received, and can be received, by earth's children from their loved ones on the spirit side of life. No one bereaved is left disconsolate, if it opens its heart sympathetically to the

one whom Divinity hath chosen to call higher and at the same time to afford it the balm and heart's ease which immortal life and love alone can supply. We cannot call our departed loved ones back to earth as they were, but we can know that they live and love us still. Are we prepared to perceive and receive this greatest of all truth?

“We shall go down the vale, love, hand in hand,
Sigh and grow old.
But there will still be spring time in the land,
The meadow gold
Of dandelions, and the sound of bees
In blossoming trees;
And fairies still their moonlight revels hold
Though we be old.

We shall walk by and linger, Love, a while
To see the Spring,
And we shall draw together as we smile
At every thing—
At flowers, and little children at their play
Greeting the May,
Our hearts aglow with their young Spring at last,
Though ours be past.

And when these pleasant paths know us no more,
When we shall sound
The farthest seas that leave an unknown shore
In mists profound,
We shall not turn regretfully to look
At earth's closed book,
For we shall ever be, without one fear,
Together, dear.”

CHAPTER VI.

Conditions and Means of Spirit Communications.

“For the babe’s sake, he thrust a coin of gold
Into her hand; but it fell through, and rolled,
Ringing along the stones; he followed, found
It, brought it back, and looked around—
There was no woman waiting with her hand
Outstretched, no child where he had seen them stand.
The beggar was a spirit, doomed to plead
With hurrying way farers, who took no heed,
But passed her by, indifferent as the dead,
Till one should hear her voice and turn the head;
Doomed to stand there and beg for bread, in tears,
To feed her child that had been dead for years.
This was the very spot where she had spent
Its life for drink, and this the punishment.
She felt she had let slip into the grave
And now would give eternity to save;
Heartless and deaf and blind, the world went by,
Until this dreamer came, with seeing eye;
The good Samaritan of souls had given,
And wrought the change that was to her as heaven.”

Gerald Massey.

There are no easy rules or conditions for psychical development or living the spiritual life. To gain intromission to the kingdom of the spirit demands material or sense sacrifices. And he who is not ready, or is unwilling to make such sacrifices to prove either his own immortality or that of his dear friend certainly will have no one to blame if in deed he lives and dies in ignorance of the greatest fact that can be known on this or the other side of the grave.

It is also a useless and futile labor to rebut the proposition of the sensualist and materialist, who, in the guise of an ethical culturist, a humanitarian or a utilitarian, cry out, "one world at a time," and who asks the absurd question, "cui boni", what is the benefit or good of such knowledge? The strongest reply which has ever been given to such apologies for cowardice and ignorance is this, that unless the youth, or in fact, their parents can be taught and scientifically shown that the soul is immortal, that death does not end all, that there is a justifiable and more than ethical or utilitarian reason for living a pure, beautiful and spiritual life, neither the church will be able any longer to scare man into a religious life by threats of "hell fire and brimstone" or damnation in the future, nor will society be able to deter him from living any life that pleases him, however criminal or corrupt. Because he will ask, (what to the materialist is the unanswerable question), "what is your authority for demanding of me to do so, and so"? And the old trite, stereotyped theological and ethical replies will not alter his attitude to the world and the spirit.

Nor will it avail to revive a faith in a dead religion, where they who profess it, cease to live by it. A dead religion like a corpse is dead because religion like the soul has found a superior vehicle for its expression. The best in any ethnic religion is its pure Spiritualism.

Spiritualism as a religion conceives of man's relation to man as dependent upon man's relation to God; in short it is the chosen name for the means whereby man and God can unite in spirit, and whereby man may have revealed the law of spiritual unfoldment, and how life begins and ends in Divinity. So that it can be said that had man lived the spiritual instead of the merely intellectual, emotional, moral or aesthetical life, he would have had a conscious knowledge of the truth of Spiritualism, that is, of the immortality of the soul, of the value of the spiritual life, of the need and blessings of inspiring,

guardian, ministering, and familiar spirits, of the Divinity of life now and here, of the law of justice, often called karma, or compensation, as shown in acts which measure equal causes with effects, and of his power to function on the supernormal plane, and so receive the fullest enjoyment of a peaceful life, radiant with the glory of the light of Heaven. The spiritual life is the life of spirit, pure and simple. It is not intellectuality nor materiality, but spirituality, and it is this quality which when introduced into the life, enables man to realize his Divinity and to commune and communicate consciously with spirit. It is the same pure doctrine taught in all great ethnic religions, in Brahmanism, Buddhism, Zoroastrianism, Christianity, Mohammedanism—when these religions are stripped of race characteristics, temperamental conditions, intellectual and spiritual limitations. Theology can never explain the spiritual life as anything more or less than the life of the spirit. And that life is the same in man or in God, that is why it is called the divine life.

The first and important condition therefore for piercing the veil between the material and spiritual world, and obtaining the blessed privilege and opportunity of spirit communication and communion is the spiritual life. It is the result of four spiritual elements (or forces), aspiration or prayer, meditation or thoughtfulness, character or purity, divine love or unselfish service to others.

Self seeking, or selfishness have no place in the life of the spirit. And when in spirit communion or communication, personal love or selfishness obtains, obsession of some sort inevitably follows. Such a state of mind and heart, with the life darkened by material and sensuous shadows, hinder the spirit from attaining the end it seeks and keeps closed the door between the outer, material and inner, spiritual world. One may scoff at this idea, but the failures of the self seekers to obtain satisfactory psychical results on which they can

build a conviction of the truth are almost too numerous to any longer deny. Most any one can prove what is here declared.

All this applies to spiritual intercourse and to self unfoldment and realization of Divinity, as the conscious expression of one's psychic power, as spiritual seeing, or perceiving, (clairvoyance) prevision, divination, prophesy, inspiration, seership, spiritual hearing, (clairaudience), spiritual feeling (clairsentience), telepathy, psychometry, spiritual illumination, inspiration, consciousness.

In practice one needs but let the four elements just mentioned govern the life and extraordinary and supernormal experiences will follow.* The results will be quickened by child-like trust and faith, the becoming as a little child to be led by the Divine Parent and older, wiser spirits on the spirit side of life as a child is led by parents on this side.

Faith and trust are not credulity. No one can hope to advance in spiritual unfoldment and knowledge without faith and trust, faith in spiritual facts, laws and beings, even when one cannot prove them by any available tests, although others have done so; and trust which is an implicit reliance on the truth when the steps to it and its partial, or full realization have not been made clear! And as aspiration, thoughtfulness, purity and service qualify the will, mind, heart, life, cleansing each faculty and sense, and absolving the body of its natural passion—the thirst for blood and hunger for meat—will it be remarkable that every supernormal gift or power of the spirit is set into action and the new life made to synchronize and harmonize with divine states and conditions, in which intromission will be had with familiar spirits, even celestial intelligences? And who will misprize or undervalue such experi-

*For full information, consult "The System of Philosophy Concerning Divinity," the teachings of "The College of Divine Sciences and Realization." See notice among advertisements.

ences, in a world where loneliness, despair, pain, heartache, weariness and suffering are the common lot or heritage?

If one wishes to experiment with mediumship, the outer door to the spirit world, and a door wide open to evil and good spirits, to enter and return by the law of attraction, the same four spiritual forces can be applied beneficially. To be a medium only is an advantage to the human race, scientifically, philosophically and spiritually, for the reason that a medium proves by the character and quality of the phenomena exactly what the soul is and what the soul can hope for in the spirit world by the law of cause and effect, correspondence and attraction. But of infinitely more value is the God-like man above the mere medium, who acting upon the teaching or the revelations of the spirit, makes of himself the medium of God's life and love, the adept and master who rises to the sphere where spirits need no longer control him to prove his and their (discarnate) being, or immortality, but where each one can commune and communicate, spirit with spirit and spirits with God. For this is the beginning and end of universal Spiritualism.

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The next step to settle is the unfoldment of our own powers.

Our psychical powers can be arranged into two distinct kinds. By powers we mean our ability or capacity to hold communion with the spirit world, function on the psychical or supernormal plane, obtain intromission to celestial knowledge and mysteries, and see clairvoyantly, hear clairaudiently, feel clairsentiently, become a seer, both in the normal, supernormal and spiritual sense, and, in short, exercise all the occult powers which hitherto have been regarded as impossible.

One psychical power which is used mostly by spiritualist mediums is **Mediumship**. This is an organic function which few indeed possess—not one out of fifty thousand. It is a power which can be unfolded by negation under spirit obsessions. It is not advisable to unfold it in all cases, or when it is present only in a fragmentary form. It often leads one, if not unfolded by an expert, to insanity. Merely sitting in the dark and becoming negative is not sufficient. But enough has been said to warn the ignorant not to "rush in where angels fear to tread."

The other kind is the **Supernormal**, and we cannot emphasize too strongly the fact that all possess supernormal powers.

Our supernormal powers are not mediumship. We are conscious, free, independent, when we become supernormal. The supernormal powers are clear seeing or clairvoyance, clear

hearing or clairaudience, clear feeling or clairsentience, seership, prevision, psychometry, intuition, realization, illumination, healing, reverie, ecstasy, telepathy, thought transference, inspiration, projection of the double, functioning on the astral plane consciously. These we all can unfold—some to a greater degree than others, because they will spend more time and be more earnest in their efforts.

Now, should anyone say that these powers cannot be unfolded we call your particular attention to those whose names are subscribed to our circular letter, who with many others who have taken Mr. Grumbine's System, yet know that what we claim is true, and will be pleased to testify to what we here write. Of course, where ignorance is bliss, it is folly to be wise, and so the least said to the prejudiced or the ignorant the better. What we claim can be done is being done by the System, and your testimony will be added when you study the profound but simple System which Mr. Grumbine received as a revelation from the spiritual "Order of the White Rose" on the spirit side of life and which he also discovered and proved in himself as possible and practical.

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And so it can be said of New Thought, which is a rehash of Spiritualism, Theosophy and Divine Science without the integral advantages of either and with the ideal and blessings of all three lost in confusion of words, of personal theories and cults of indifferent interest and value.

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Mediumship is not condemned nor undervalued, but with a pure and enlightened character added to it becomes redeemed from its degeneracy. Those who cannot or do not feel led to unfold their fragmentary mediumship or who have failed, are shown how to unfold that which is better, and which still allows them to retain their consciousness, their will, their freedom, and yet function on the supernormal plane and receive sweet communion and comforting communications from their departed loved ones.

This is why we advise you to become our student and apply our System and reap now the spiritual benefits of so great and noble a knowledge which the System affords of the spirit and spiritual world, your place in it, your own immortality and the wisdom which your own unfolded inspiration and illumination will bring you.

For free delineation, prospectus and catalogue of books, send stamped addressed envelope to J. C. F. Grumbine, B. D., (Fellow of the Society of Science, Letters and Arts, London, England), B. B. P. O., Boston, Mass.

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J. C. F. GRUMBINE, Founder-President

(INSTITUTED IN 1893)

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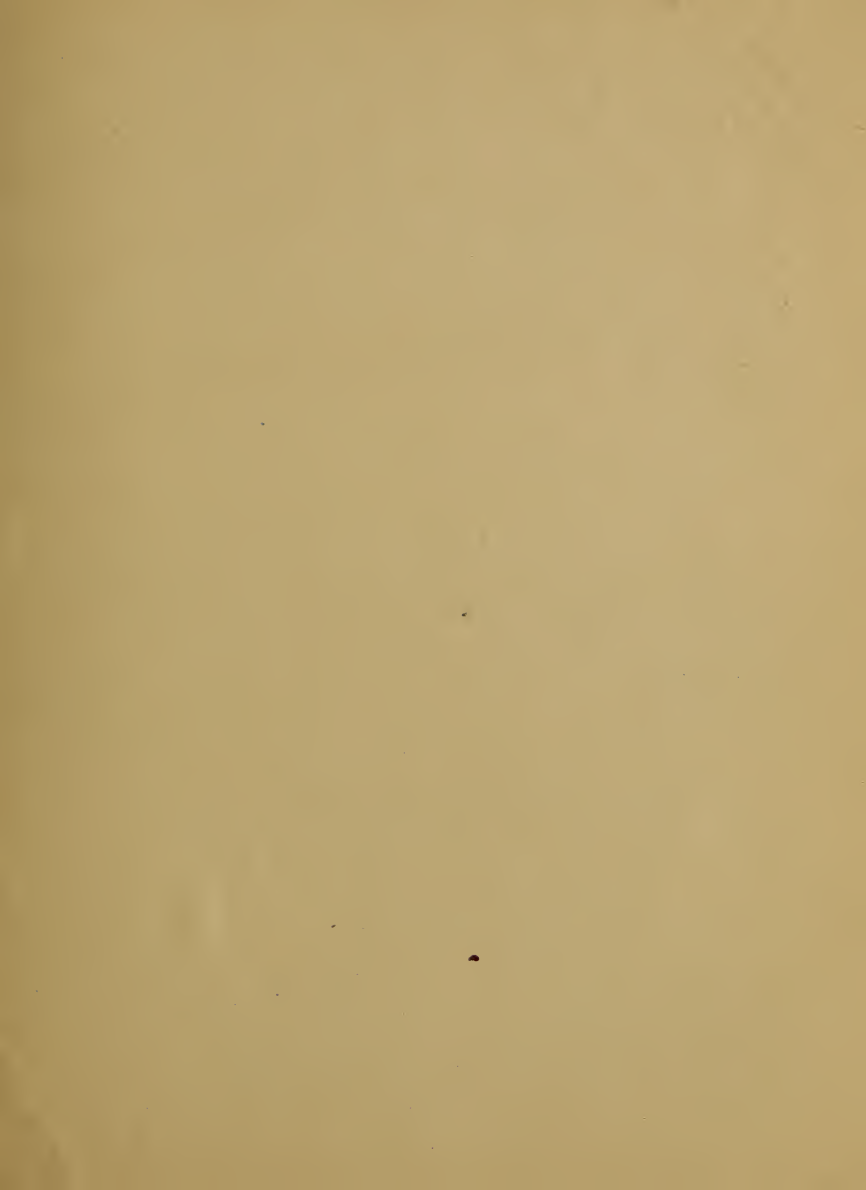
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